

*Mr. Harrison
Compliments
R. S. B. Edwards*

INDIAN DIAMOND JUBILEE CELEBRATION



Commemorating
the Signing of Treaty
No. 6

at

CARLTON
SASKATCHEWAN

August 11-12
1936

Graciously Attended by Their Excellencies Baron Tweedsmuir
and Lady Tweedsmuir

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INDIAN DIAMOND JUBILEE ASSOCIATION

OFFICERS

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1st Vice-President—P. W. MAHON, Prince Albert
2nd Vice-President—COL. W. C. CRAIG, North Battleford
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L. F. Kalbfleisch, Carlton
Rae Manville, Prince Albert
Miss Wilna Moore, Mistawasis
W. N. Moore, Mont Nebo
C. P. Schmidt, Duck Lake

RECEPTION COMMITTEE

Miss Wilna Moore
Mrs. R. S. Davis
Mrs. Fred Agnew
Mrs. Jack Sanderson
Mrs. S. W. Johns
Mrs. W. L. McQuarrie

Programme

TUESDAY, AUGUST 11

A.—10.00 A.M.

- (a) Grand Parade. Courriers de bois arranged by Mr. Jutras, Prince Albert.
- (b) Old time ceremony of making camp.
Pow-wow and songs.

B.—11.00 A.M.

- (a) Manager Mr. S. W. Johns escorted to the platform by ceremonial lances.
- (b) Announcements by Mr. Johns.
- (c) Passing over of presentation copy of the program by the convenor, Rev. W. W. Moore, to the manager, Mr. S. W. Johns.

BEGINNING OF HISTORIC PAGEANT.

- (a) Encroachment of the whites.
Hudson's Bay founding of Fort Carlton.
Fur trading at Fort.
Free traders set up stalls.
- (b) Arrival of Mounted Police. (Musical ride by R.C.M.P.)
Historic pageant to be continued at 2 p.m. Wednesday, August 12.

2.00 P.M.

Indian sports.
Races.
Football games.
Tepee contests.
Judging of costumes and Indian work.

8.00 P.M.

Campfire pow-wows and dances (both evenings).

WEDNESDAY, AUGUST 12

A.—9.00 A.M. TO 10.00 A.M.

Dedication service.

8.50 A.M.

Procession of clergy to platform.

INDIAN DIAMOND JUBILEE CELEBRATION

9.00 A.M.

Hymn, "Oh God Our Help in Ages Past."

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| 1 O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home! | 4 A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the
night
Before the rising sun. |
| 2 Beneath the shadow of Thy throne
Thy saints have dwelt secure;
Sufficient is Thine arm alone,
And our defence is sure. | 5 Time, like an ever-rolling stream,
Bears all its sons away;
They fly, forgotten, as a dream
Dies at the opening day. |
| 3 Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same. | 6 O God, our help in ages past,
Our hope for years to come;
Be Thou our guard while troubles
last,
And our eternal home! Amen.
—Rev. Isaac Watts, 1719. |

Prayer by Father Delmas.

Prayer by Rev. Dr. Dix, Principal St. Andrew's Theological College,
Saskatoon (United Church).

Reading of Scriptures, Rev. W. W. Moore, Presbyterian Missionary,
Mistawasis.

Cree Hymn: Mr. Samuel Dreaver, Mr. S. Dreaver, Mr. James Bird.

Addresses:

Bishop Prud'homme, Roman Catholic Church, Prince Albert, Sask.

Bishop Burd, Anglican Church, Prince Albert, Sask.

Dr. Nicol, Moderator United Church in Canada.

Dr. Palmer, Prince Albert, acting for the Moderator of the Pres-
byterian Church in Canada.

Canon Ahenekeew, Anglican Church, Fort a la Corne, Sask.

Prayer with Response: Bishop Hallam, Anglican Church, Saskatoon.

Hymn, "Nearer My God to Thee."

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|---|---|
| 1 Nearer my God, to Thee,
Nearer to Thee;
E'en though it be a cross
That raiseth me;
Still all my song shall be,
Nearer, my God, to Thee,
Nearer to Thee. | 3 There let the way appear
Steps unto heaven;
All that Thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to Thee,
Nearer to Thee. |
| 2 Though like the wanderer,
The sun gone down,
Darkness be over me,
My rest a stone;
Yet in my dreams I'd be
Nearer, my God, to Thee,
Nearer to Thee. | 4 Then with my waking thoughts,
Bright with Thy praise
Out of my stony griefs
Bethel I'll raise;
So by my woes to be
Nearer, my God, to Thee,
Nearer to Thee. |

5 Or if on joyful wing
Cleaving the sky,
Sun, moon, and stars forgot,
Upwards I fly,
Still all my song shall be
Nearer, my God, to Thee,
Nearer to Thee.—Amen.
—Sarah Adams, 1841.

Benediction: Rev. Jas. Wilson.

B.—OFFICIAL OPENING CEREMONY, DIAMOND JUBILEE CELEBRATION.

- (a) Raising of Jubilee Flag (Union Jack) by Chief Scotchman (Joey Dreaver, 5 years old).
- (b) Guard of Honor and Kiltie Band make preparations to meet the Governor-General and his party.
- (c) The arrival at gates of Their Excellencies and party.
- (d) Official welcome by Indian dancers carrying the Pipe of Peace.
- (e) Indian dancers conduct the Vice-Regal party to the camp.
- (f) Stem Dance. Master of ceremonies, Chief Sam Swimmer. Presentation of bouquet of flowers to Lady Tweedsmuir by Miss Elizabeth Stewart and Miss Shellah Davis. Presentation to His Excellency Baron Tweedsmuir by Indian child.
- (g) Presentation to Their Excellencies of the three leading chiefs: Chief George Dreaver, Mistawasis; Chief Ahenekeew, Sandy Lake; Chief Sam Swimmer, Battleford.
- (h) Ceremony of making Baron Tweedsmuir, Governor-General of Canada, a chief of the Cree Nation.
- (i) Presentation to Their Excellencies of the other chiefs.
- (j) Presentation to Chief Okemow Otataowkew (Chief Teller of Tales) of a present for His Majesty Chief Morning Star (King Edward VIII) on the occasion of his coronation.
- (k) Presentation to Their Excellencies of the persons engaged 45 years or more in Indian work.
- (l) Making Prime Minister W. L. Mackenzie King a chief. Chief Oteenesew Weeusowew (Chief Wise Counsellor).
- (m) Reading of addresses of appreciation to the various churches engaged in work among the Indians of this treaty.
- (n) Indian Horse Dance. Master of ceremonies, Chief Sam Swimmer. Refreshments served to Their Excellencies.

Costumes worn by Acting Chief Joseph Dreaver (Mistawasis), Chief Ahenekeew (Star Blanket), Sam Swimmer (Poundmaker), Joseph Johnson (Lieutenant Governor Morris), Norman Johnson and George Bird (Commissioners) and Harvey Dreaver (Hudson's Bay Factor) were made to measure in Winnipeg.

Interpreter: Sammy Dreaver.

The Boys' Band of LeBret, Miss Nellie Small, the Kiltie Band and also the Boys' Band of Saskatoon in attendance.

Prologue

Ayeh! The Cree Tribe speaks,—and, light haired Muneas, listen!
If you would turn your gaze back sixty years,
For the time of two sun's journeys is all too short,
To re-enact for you, the happenings of that by-gone day,
When all these wooded slopes and daisied fields
Echoed to no white man's foot.
Cast back with us, but one brief glance,
Not over soil upturned by sharpened share to grow the white man's food,
But over the wandering herds of buffalo,
Sent by the Manitou in those happy far off days,
To fill these plains and meadows,
That we his children might not lack,
For meat to eat or robes to keep us warm.
Look once again with us to those days,
When skillful warriors rode the plains,
Back to that happy summer time,
When singing pines feared no intrusion save the berry-picking maiden,
And when the air above only vibrated in sympathy to evening pow-wow or
war drums of the brave.
We have come together once again to re-enact before your gaze the Treaty
No. 6,
By which we gave all our lands away—
Yes,—willingly, nor would we wish it changed.
We pray you to have patience with us as we play our former role,
We ask you to excuse us if we lack our former zeal or waver in our step,
Or fail to catch the note so long since subdued.

Epilogue

And now farewell, happy visions of the past,
(Or stay,—perhaps this has been Reality and all that is,—the vision).
Farewell, old memories of those happy years which once again must fade,
as now we hide deep away within our breasts.
We treated with the Great White Mother sixty years ago,
(Nor do we wish to have it otherwise),
And if by dwelling on the memories of the past from time to time it helps
our children to better play their past,
If such lessons from by-gone days serve even to spur them on a little,
So that they are strengthened to become more efficient in our great Man-
itou's plan and scheme of things,
Than we had ever hoped to be in former times,
—Then we are content.

10:30 A.M.—PAGEANT

EPISODE I

Setting up Indian Camp, after arrival by travois.

Placing of Chief's tepee.

EPISODE II

(a) Preparation at Hudson's Bay Fort Carlton, for the arrival of the Lieutenant Governor.

(b) Departure of messenger from Hudson's Bay Fort to make inquiries as to the arrival of the Lieutenant Governor.

(Short interval. Musical Ride by R.C.M.P.)

(c) Return of messenger with news of the expected arrival.

(d) Immediate departure of Mounted Police escort to meet Governor.

(e) Arrival of Governor at Fort, accompanied by police escort, and welcoming Indians in ceremonial dance.

(f) Head Chiefs Mistawasis, Star Blanket and Poundmaker leave the Fort to welcome the Lieutenant Governor.

(g) Chiefs and all Indians return to their respective camps.

(Short interval during which announcer tells audience the story in few words of the locality of Lieutenant Governor's tents, also the story of events leading up to Treaty No. 6.)

Pow-wow and dancing.

EPISODE III

(a) Signal that the Governor is ready to talk (running up his flag). Shouts from Indians, barking of dogs, Indian drums, etc.

(b) Indian welcome—Dance of the Stem. (Announcer relates here the story of the pipe in use for this performance,—that used in Treaty No. 4, in 1874.)

(c) Speech of Lieutenant Governor:

"My Indian brothers, Indians of the Plains, I have shaken hands with a few of you, I shake hands with all of you in my heart. God has given us a good day, I trust His eye is upon us, and what we do will be for the benefit of His children.

"What I say, and what you say, and what we do, is done openly before the whole people. You are, like me, and my friends who are with me, children of the Queen. We are of the same blood, the same God made us and the same Queen rules over us.

"I am a Queen's councillor, I am here to speak from her to you. I am here now, because for many days the Cree Nation has been sending word that they wished to see a Queen's messenger face to face. I told the Queen's councillors your wishes. I sent you word last year by a man who has gone where we will all go by and by, that a Queen's messenger would meet you this year. I named Forts Carlton and Pitt as the places of meeting, I sent a letter to you saying so, and my heart grew warm when I heard how you received it.

"As the Queen's chief servant here, I always keep my promises; the win-

ter came and went but I did not forget my word, and I sent a messenger to tell you that I would meet you at Carlton on the 15th of August, and at Fort Pitt, on the 5th of September.

"During the winter, I went to Ottawa to consult with the other Queen's councillors about you amongst other matters, and they said to me, 'you promised a Queen's messenger to the Crees, you have been so much with the Indians, that we wish you to go yourself'; I said 'The journey is long, and I am not a strong man, but when a duty is laid on me I will do it, but,' I said, 'you must give me two friends and councillors whom I can trust, to help me in the duty;' and now I have with me two friends whom you and I have long known; one of them is of your own blood, and the other has been long years amongst you.

"I will, in a short time, give you a message from the Queen, and my councillors will tell you that the words are true. Before I do so, there are so many things that I want to say to you that I scarcely know where to begin. I have been nearly four years Governor of Manitoba and these territories, and from the day I was sworn, I took the Indians by the hand, and those who took it have never let it go.

"Three years ago, I went to the North West Angle of Lake of the Woods, and there I met the Chippewa Nation. I gave them a message and they talked with me and when they understood they took my hand. Some were away, next year I sent messengers to them, and I made a treaty between the Queen and them; they are numbered altogether four thousand. I then went to Lake Qu'Appelle the year after, and met the Crees and Chippewas there, gave them my message, and they took my hand. Last summer I went to Lake Winnipeg and gave the Queen's message to the Swampy Crees and they and I, acting for the Queen, came together heart to heart; and now that the Indians of the East understand the Queen and her councillors, I come to you. And why is all this done? I will tell you; it is because you are the subjects of the Queen as I am. She cares as much for one of you as she does for one of her white subjects. The other day a party of Iroquois were taken to England across the ocean; the Queen heard of it, and sent to them saying, 'I want to see my Red Children, took their hands and gave each of them her picture, and sent them away happy with her goodness.

"Before I came here I was one of the Queen's councillors at Ottawa. We have many Indians there as here, but for many years there has been friendship between the British and the Indians. We respect the Indians as brothers and as men. Let me give you a proof of it. Years ago there was war between the British and the Americans; there was a great battle; there were two brave chief warriors in the British Isles, one wore the red coat, the other dressed as you do, but they fought side by side as brothers; the one was Brock and the other was Tecumsey whose memory will never die; the blood of both will water the ground; the bones of Tecumsey were hid by his friends; the remains of Brock by his, and now a great pile of stones stands up towards Heaven in his memory. Any now the white man is searching for the remains of Tecumsey, and when they find him, they will build another monument of the Indian. I hope the days of fighting are over, but notwithstanding, the whites are your friends in these days of peace as in war. . . . I am very happy by the way the Indians have met me.

"We are not here as traders, I do not come as to buy or sell horses or goods, I come to you children of the Queen, to try to help you; when I say yes I mean it, and when I say no, I mean it too.

"I want you to think of my words, I want to tell you that what we talk about is very important. What I trust and hope we will do is not for today

or tomorrow only; what I will promise, and what I believe and hope you will take, is to last as long as the sun shines and yonder river flows.

"You have to think of those who will come after you, and it will be a remembrance for me as long as I live if I can go away from you feeling that I have done well for you. I believe we can understand each other, if not it will be the first occasion on which the Indians have not done so. If you are as anxious for your own welfare as I am, I am certain of what will happen.

"The day is passing. I thank you for the respectful attention you have given me.

"I wish you to think on what I have said. I wish you to present your chiefs to me today if you are ready, if not, then we will wait until tomorrow."

(Short interval, as chiefs asked a day to consider the offer. Dance.)

EPISODE IV

THE MESSAGE:

"First I wish to talk to you about what I regard as something affecting the lives of yourselves and the lives of your children. Often when I thought of the future of the Indian my heart was sad. I saw that the large game was getting scarcer and scarcer, and I feared that the Indian would melt away like the snow in spring before the sun. It was my duty as Governor to think of them, and I wondered if the Indians of the plains and lakes could not do as their brothers where I came from did. And now when I think of it, I see a bright sky before me. I have been nearly four years working among the Indian brothers and I am glad indeed to see that many of them are seeking to have homes of their own, having gardens and sending their children to school. Understand me, I do not want to interfere with your hunting and fishing. I want you to pursue it through the country as you have heretofore done, but I would like your children to be able to find food for themselves and their children that come after them. Sometimes when you go to hunt, you can leave your wives and children at home to look after the gardens.

"I am glad to know that some of you have already begun to build and to plant, and I would like on behalf of the Queen to give each band that desires it a home of their own; I want to act in this manner while it is time. The country is wide, and you are scattered, other people will come in. Now unless the places where you would like to live are secured soon, there might be difficulty. The white man might come and settle on the very places you would like to be. Now what I and my brother Commissioners would like to do is this; we wish to give each band that will accept it a place where they may live; we wish to give each band as much or more land than you need; we wish to send a man who surveys land to mark it off so you will know it is your own, and no one will interfere with you. What I would propose to do is what we have done in other places. For every family of five a reserve of one square mile to themselves. Then as you may not all have made up your mind where you would like to live, I will tell you how that can be arranged. We will send next year a surveyor to agree with you as to the place you would like.

"There is one thing I would say about the reserves. The land I name is much more than you will ever be able to farm, and it may be that you would like to do as your brothers where I came from did. They, when they found that they had too much land, asked the Queen to sell it for them; they kept as much as they could want, and the price for which the remainder was

sold was put away to increase for them and many bands now have a yearly income from the land.

"But understand me, once the reserve is set aside, it could not be sold unless with the consent of the Queen and the Indians; as long as the Indians wish it will stand there for their good. No one can take their homes.

"When the Indians settle on a reserve and have a sufficient number of children to be taught, the Queen would maintain a school. Another thing that affects you all, some of you have temptations as the white men have, and there the fire water that does so much harm will not be allowed to be used or sold in the reserve. Then before I leave the question of reserves, I will tell you how we will help you to make your homes there. We would give to every family actually cultivating the soil the following articles: two hoes, one spade, one scythe, one axe, and then to help in breaking the land, one plow and two harrows to every ten families; and to help you to put up houses, we give to each chief for his band, one chest of carpenter tools, one cross-cut saw, five hand saws, one pit saw and files, five augers and one grindstone. We will give to each chief for the use of his band, one or two yokes of oxen according to the number in his band. We would give each band a bull and four cows. Having all these things we would give each enough potatoes, oats, barley and wheat for seed to plant the land actually broken. This would be given once for all to encourage them to grow for themselves.

"Chiefs ought to be respected, they ought to be looked up to by all their people; they ought to have good councillors; the chief and councillors should consult for the good of all the people. The Queen expects Indians and whites to obey her laws; she expects them to live at peace with other Indians and with the white men; the chiefs and councillors should teach their people so, and once the Queen approves a chief or councillor, he cannot be removed unless he behaves badly.

"The chiefs and head men are not lightly to be put aside. You see here the braves of our Queen. Why are they here? To see that no white man does wrong to the Indian. To see that none give liquor to the Indian. To see that the Indians do no harm to each other.

"I have said a chief was to be respected; I wear a uniform because I am an officer of the Queen, the officers of police wear uniforms because they are officers of the Queen. So we give to the chiefs good and suitable uniforms indicating their office, to wear on these and other great days.

"We recognize four headmen to each large band, and two to the small ones.

"I have always been much pleased when Indians came to me and showed me medals given to their grandfathers and transmitted to them. Now we have with us silver medals that no chief need be ashamed to wear, and I have no doubt that when the chiefs are gone, they will be passed on to their children. In addition, each chief will be given a flag to put over his lodge to show that he is the chief.

"There is one thing I ought to have mentioned. We will give each year to the Indians included in it, one thousand five hundred dollars worth of ammunition and twine.

"When the treaty is closed, we will make a present to every man, woman and child of twelve dollars, the money being paid to the head of a family.

"I told you that what I was promising was not for today or tomorrow

only, but should continue as long as the sun shone and the water flowed. My words will pass away and so will yours so I always write down what I promise that our children may know what we said and did. Next year I shall send copies of what is written in the treaty printed on skin, so that it cannot rub out or be destroyed, and one shall be given to each chief, so that there shall be no mistakes.

"Then I agree to pay yearly five dollars per head for every man, woman and child. The chief's and head men's coats will wear out, they are meant to be worn when necessary, to show that they are officers of the Queen, and every third year they will be replaced by new ones.

"And now, Indians of the Plain, I thank you for the open ear you have given me, I hold out my hand to you full of the Queen's bounty, and I hope you will not put it back. We have no object but to discharge our duty to the Queen and towards you. Now my hand is stretched out towards you. It is for you to say whether you will take it and do as I think you ought,—act for the good of your people.

"What I have said has been in the face of the people. These things will hold good next year for those who are away. I have done. What do you say?"

(c) Reply by Mistawasis, and request for a few days to think over the offer.

"We have heard all he has told us, but I want to tell him how it is with us as well. When a thing is thought of quietly, probably that is the best way. I ask this much of this day that we go and think of his words."

(d) Governor: "This has been a great day for us all. When you go away, think of my words. Try to understand what my heart is towards you. I will trust that we come together hand to hand and heart to heart, I trust that God will bless this bright day for our own good, and give your chief and councillors wisdom so that you will accept the words of your governor. I have said."

(e) Short interval. Dance.

(f) Reappearance of the Governor.

Governor: "Indian Children of the Queen, it is now a week today since I came here on the day that I said I would. I have to go still farther when I leave here, and then a long journey home to the Red River. I have not hurried you. You have had two days to think. I wish to hear from you. My ears are open and I wish to hear the voices of your principal chiefs. Now I am waiting."

(g) Oo pee too kerak han ap ee wee yin (Poundmaker): "We have heard your words, we are glad to hear you, and have gathered in council, and thought the words over amongst us and are glad to hear how we may live by our own work. When I commence to settle on the lands to make a living for myself and my children I beg of you to assist me in every way possible. When I am at a loss as to how to proceed I want the advice of the government. The children yet unborn, I wish you to treat them in the same manner as they advance in civilization like the white man. This is all I have been told to say now. This is the voice of the people."

Governor: "I have heard the voice of the people and am glad to know they are looking forward to having their children civilized. The Queen's

councillor intends to send a man to look after the Indians, to be chief superintendent of Indian affairs, and under him there will be two or three others to live in the country that the Queen's councillors may know how the Indians are prospering."

Chipweyan: (Loud talking: to the Indians without addressing the Governor.)

Governor: "An Indian stood speaking to you; he did not speak to his Governor as he should have done. I am willing to hear what they have to say but they must speak to me. I wish to go on with my work, if the Chipweyan wishes to talk with me I will hear him afterwards."

Tee Tee Quay Say: "Listen to me, my friends, you will soon hear what the interpreter has to say for us."

Interpreter: "The Indians have agreed in council to ask for one ox and a cow to each family, four hoes, two spades, two scythes and a whetstone for each family. Two axes, two hay forks, two reaping hooks, one plough and one harrow for every three families. To each chief one chest of tools. Seed of every kind to every one cultivating the soil. To make some provision to the blind, halt and lame. To supply us with a minister and school teacher of whatever denomination we belong to. To prevent fire water being sold in the whole of Saskatchewan. When timber becomes scarce on our reserves we want to be able to take it anywhere on the commons. We want to be allowed to hunt on any place as usual. If a government bridge is built on any place on the Saskatchewan we want passage free. One boar, two sows, one horse, harness and wagon for each chief. One cooking stove for each chief, medicines free of cost. In case of war occurring in the country we do not want to be obliged to serve in it. When we look back to the past we do not see where the Cree Nation has ever watered the ground with the white man's blood. He has always been our friend, and we his. Trusting to the Giver of all good, to the generosity of the Queen, and to the Governor and his councillors, we hope you will grant us this request."

The Badger: "I do not want you to feed me every day, you must not understand that. When we commence to settle down on the ground, it is then we want your help."

Governor: "You will remember the promises which I have already made; I said I would get you seed. You need not concern yourselves so much about your grandchildren. Your children will be taught and then they will be as well able to take care of themselves as the whites around them."

Mistawasis: "It is well known that if we have plenty to eat from our gardens that we would not still insist on getting more provisions, but it is in the case of any extremity, and from the ignorance of the Indian in commencing to settle, that we thus speak. We are as yet in the dark, this is not a trivial matter to us. What we speak of and do now will last as long as the sun shines and the river runs, and we are looking forward to our children's children, for we are old and have not many days to live."

Ah hank ah coop: "The things we have been talking about in our council I believe are for our good. I think of the good councillors of the Queen and her commissioners. I was told the Governor was a good man, and now that I see him, I believe he is. In coming to see us, and removing almost all obstacles and misunderstandings,—I hope he may remove them all."

Wah wee kah hihk kah oo tah mah hote (the man you strike in the back): "Pity the voice of the Indian, if you grant our request the sound will echo

through the land; open the way, I speak for the children that they may be glad; the land is wide, there is plenty of room. My mouth is full of milk, I am only a sucking child; I am glad; have compassion on the manner in which I have been brought up; let our children be clothed; let us now stand in the light of day to see our way on the earth; long ago it was good when we first were made, I wish the same were back again. But now the law has come and in that I wish to walk. What God has said, and our mother here (the earth), and these our brethren, let it be so."

Governor: "Indians, I made you an offer. You have asked for many things, some of which I have promised. You are like other Indians I have met, you can ask very well. You are right in asking because you are saying what is in your minds. I will now consult with my brother commissioners and give you an answer in a little while."

(Short interval.) Dance.

Governor: "I am ready now to answer you, but I am not going to talk like a man bargaining for a horse. I have considered well what you asked for, and my answer will be final. I cannot grant everything you ask, but I will go as far as I can, and I can only say you will be acting in your own interests if you take my hand.

"I told you yesterday, that if in any great sickness or famine, that on the Queen being informed by the agent, she in her goodness will give such help as she thought the Indians needed. The help that you ask should be given after you go onto your reserves, for three years only, for after that time you should have food of your own raising besides all the things that are given to you. Therefore I would agree to give every spring to those cultivating the soil the sum of one thousand dollars for three years to assist you in buying provisions while planting the ground. I expect you to be reasonable, none of us get all our own way. You asked for four hoes, two spades, two scythes and whetstone, two axes, two hay forks, two reaping hooks for each family. I am willing to give them to every family cultivating the soil. You ask for a plough and harrow for every three families. I am willing to give them on the same conditions. The carpenters' tools as well as the seed grain are already promised. I cannot undertake the responsibility of promising provision for the blind, halt and lame. In all parts of the Dominion we have them. The poor whites have as much right to be helped as the poor Indian. If you are prosperous yourselves you can help your poor brother.

"You ask for school teachers and ministers. With regard to the ministers I cannot interfere. There are large societies formed for the purpose of sending the Gospel to the Indians. The government does not provide ministers anywhere in Canada. I had already promised you that when you settled down and there were enough children, schools would be maintained. You see missionaries here on the grounds, both Roman Catholic and Protestant, here in the country for many years. As it has been in the past, so it will be again, you will not be forgotten.

"You want to be at liberty to hunt as before. I told you we did not want to take that means of living from you, you have it as before, only this, if any man, whether Indian or halfbreed, had a good field of grain, you would not destroy it with your hunt. In regard to bridges and scows on which you want free passage, I do not think it likely that the government will build any. They prefer to leave it to private enterprise to provide these things.

"In case of war, you ask not to be compelled to fight. I trust there will

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be no war, but if it should occur, I think the Queen will leave you to yourselves.

"A medicine chest will be kept at the house of each agent in case of sickness amongst you.

"That you will see that we are anxious that you raise animals of your own, we will give you for each band, four oxen, one bull, six cows, one boar, and two pigs. After a band has settled on a reserve, we will give them a handmill.

"At first we heard of only two chiefs, now they are becoming many, but I will grant the request that each chief be furnished with a horse, harness and wagon.

"I have answered your requests very fully, and that there may be no mistake, as to what we agreed upon, it will be written down, and I will leave a copy with the two principal chiefs.

"It now rests with you, my friends, to take what I have offered you."

Ah tak ah coop: "I never sent a letter to the Governor, I was waiting to meet him, and what we have asked I thought would be for the benefit of our children. I am not like some of my friends who have sent messages to the Queen to come to us. I have always said to my people that I would wait to see the Governor arrive, then we would ask what would benefit his children; now I ask my people those that are in favor of the offer to say so."

(General shout of assent.)

Oo pee too korah hair apee wee yin: "I do not differ from my people, but I want more explanation. I heard what you said yesterday and I thought that when the law was established in the country it would be for our good. From what I can hear and see now, I cannot see that I shall be able to clothe and feed my children as long as sun shines and water runs."

Joseph Thoma (for the Red Pheasant): "What I want is twenty-five dollars to each chief, I do not want to keep the lands nor do I give away, but I have set the value. I want to ask as much as will cover the skin of the people, no more or less. I think what he has offered is too little."

Governor: "I find fault that when there was handed to me a list from the Indians, the Red Pheasant sat still and let me believe that he was a party to it. What I have offered was thought of long before I saw you. I hold out a full hand to you, and it will be a bad day for you and your children if I go back and say that the Indian threw away my hand. I cannot accede to the requests of the Red Pheasant. I want the Indians to understand that what is offered is a gift and that they have the same mode of living as before."

(Intimation of acceptance of the Treaty by the principal chiefs, the Red Pheasant repudiating the demands of Joseph Thoma.)

Governor: "I am glad at what you have done. I know it has been a good work. I know your hearts will be glad as the days pass. I thank you for your trust in me. I have had written down what I have promised. For the Queen and in her name I will sign it, likewise Mr. McKay and Mr. Christie. Then I will ask the chiefs and their head men to sign it in the presence of

witnesses, whites and metis, around us. What we have done has been done in the presence of the Great Spirit and in the face of the people.

"I will ask the interpreter to read to you what has been written, and before I go away, I will have a copy made to leave with the principal chiefs. The payments will be made tomorrow, the suit of clothes, the medal and flags given also, besides which a present of calico shirts, tobacco, pipes and other articles will be given to the Indians."

Mistawasis: "I wish to speak a word for some halfbreeds who wish to live on the reserve with us, they are as poor as we are and need help."

Governor: "How many are there?"

Mistawasis: "About twenty."

Governor: "The Queen has been kind to the halfbreeds of the Red River and has given them much land; we did not come as messengers to the halfbreeds but to the Indians. The small class of halfbreeds who live as Indians, and with the Indians can be regarded as Indians and the commissioners can judge of each case on its own merits as it comes up, and will report their action to the Queen's councillors for their approval."

(Signing of the Treaty by Lieutenant Governor, Hon. James McKay, Hon. W. J. Christie, Mistawasis, Ahtackcoop and remainder of chiefs and councillors.)

Awards of medals, flags and uniforms.

EPISODE V

Arrival of chiefs in uniform to bid good-bye.

Governor: "I have to say farewell. We have done a good work. We will never all meet again face to face but I pray God's blessing upon you to make you prosperous, and I bid you farewell.

(b) General shout.

(c) Three cheers for the Queen.

(d) God Save the King.

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